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LONDON, SATURDAY, JUNE 11, 1910.

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THE Church Committee make appeal for help in their effort to clear off the debt upon the church. The debt, amounting to £1,404, resulted from the fact that the old church, valued at £3,500, brought only £2,000, owing to depreciation of property value. It entails a continual drain upon the resources of the Church in the shape of interest yearly to the amount of £60. Were the Church free from such a burden its sphere of usefulness could be much extended.

This appeal is made now in view of the completion by Mr. Webster of 21 years of strenuous service as our minister, and his entering upon the 70th year of his life. The membership and strength of the Church have steadily increased under Mr. Webster's ministry. As the most northerly of the Scottish churches the Aberdeen Church may well be regarded as having a mission beyond the City, and its influence is actually felt throughout the North. The celebration of Mr. Webster's 21st year of ministerial work in Aberdeen, and of his 70th birthday, cannot take a form more dear to his heart than one having for its object the annulling of the Church debt. We therefore appeal to all friends of the Unitarian cause to enable him to announce at our anniversary meeting in September next, that our Church is entirely freed from its pecuniary indebtedness. We owe him much, and such a declaration of financial freedom would gladden and rejuvenate his soul.

Donations may be sent to Rev. Alex. Webster, Avalon, Bieldside; or to the Treasurer, Mr. T. M. Spiby, 92, Bonaccord-street, Aberdeen.

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The Annual Proceedings in connection with the closing of the Session will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 16 and 17.

The Annual Meeting of Trustees will be held at 11.30 a.m. on FRIDAY, JUNE 17.

A Soirée will be held on THURSDAY EVENING, JUNE 16, at 8.30 o'clock, and a Short Address will be delivered by the Rev. W. E. ADDIS, M.A., at 9.45 o'clock.

A Valedictory Religious Service will be held in the COLLEGE CHAPEL at 8 o'clock p.m., on FRIDAY, JUNE 17. The Farewell on behalf of the College will be given by the Principal, and the welcome into the Ministry by the Rev. E. I. FRIPP, B.A.

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THE ANNUAL AGGREGATE SERVICE for Elder Scholars and Teachers will be held at Essex Hall, on Sunday, June 19, at 3.15 p.m., and will be conducted by the Rev. CHAS. ROPER, B.A., of Kilburn. Friends will be welcomed.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, June 12.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. OSCAR B. HAWES, of Philadelphia, U.S.A.
 Bermondsey, Fort-road, 7, Rev. J. HIPPEERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Mr. R. W. PETTINGER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Harlesden, Willesden High School, Craven Park, 7, Mr. L. FIELD.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. W. H. DRUMMOND; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DAVID DAVIS.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M. and 6.30, Mr. J. W. GALE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. G. CRITCHLEY, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 2.30 and 6.30, Rev. T. P. SPEDDING.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. W. H. DRUMMOND.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. OTTWEILL BINNS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, Anniversary, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
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 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. ENOCH E. JENKINS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

BIRTH.

GREG.—On June 5, at Quarry Bank, Styall, to Captain and Mrs. Alexander Greg, a son.

DEATH.

STANLEY.—On May 25, very suddenly, in Liverpool, aged 73, Henry Stanley, of Southport and Manchester.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

TO-MORROW, June 12, will be Hospital Sunday in London. An appeal, bearing a number of influential signatures, has been issued, which will be of interest far beyond the area of the metropolis. "Our hope is," it concludes, "that a great effort will be made to double the collections this year as a special act of devotion to our late King, whose interest in the hospitals was deep and life-long. The need of the hospitals is great, and it is increasing."

ITALY has again been visited by a devastating earthquake. The area affected has been the country round Naples, where a number of small towns have suffered severely. The accounts of the loss of life and the destruction of property are far from complete; but, following in the wake of the Messina disaster, they are grave enough to call for a special expression of sympathy from our own countrymen.

A GOOD deal of natural indignation has been created in Protestant circles in Germany by the terms of a recent Papal Encyclical. It stigmatises the reformers of the sixteenth century as corrupters, who slackened for themselves and for others every check upon licence, in language of such turbulent violence, that it would be simply ridiculous were it not for its appeal to the dark passions of men and its sinister attempt to inflame ancient controversies. No one can be expected to receive coarse language of this kind with equanimity; but Protestants, if they are wise, will not retaliate in similar terms. The Pope is an old man, in the hands of foolish advisers; and he has shown on more than one occasion before a singular

incapacity for sound judgment and discretion in dealing with public affairs.

THE Women's Congress has been held this week in the Congress Hall at the British-Japanese Exhibition. Sir George Reid, in opening the Congress on Monday, said that for a long while woman was looked upon as a kind of postscript to man. Christianity had done a great deal for woman, and if anyone who disbelieved in Christianity doubted that he should remember that there was all the difference in the world between Christianity and Christians. If Christians were saturated right through with Christianity the position of woman and everything else would be vastly better than they were.

THE Congress has succeeded in bringing to a focus the immense range and beneficence of women's work in public affairs. Their activity in the various departments of local government received special emphasis. It was pointed out, for instance, that there are now 42 women sanitary inspectors in London, and nearly three times that number in the provinces. Fifteen years ago there were only two in London. These inspectors have to pass the same examinations as men, with some additional special qualifications. Facts like these should make a strong appeal to the public imagination, and are full of encouragement for all who are devoting themselves to the cause of social betterment.

THE Bishop of Birmingham, in opening a missionary exhibition in connection with the Church Missionary Society on Wednesday, spoke of the identification of Christianity in the minds of Oriental and African peoples with foreign domination. National movements, he said, tended in consequence to be anti-Christian movements. What they had to propagate was a Christianity that was catholic, and not Christianity in the shape in which it had taken hold of our own race. That could

only be done by native leaders, who must be entrusted with the task of building up a native Christianity.

THERE is deep wisdom and spiritual insight in Dr. Gore's attitude. It is based upon the recognition that the spiritual power of Christianity is something more universal than the forms in which it clothes itself, and that it is as spiritual power and not as a finished system, bearing the stamp of Western orthodoxy, that it must make its appeal to races occupying different levels of civilisation from ourselves. But this is a principle with far-reaching implications, and applied consistently it would, we believe, affect profoundly some of the positions connected with orders and unity, which Dr. Gore himself contends for as essential.

MR. GOLDWIN SMITH, who died at his Canadian home on Tuesday, retained a remarkable hold upon the public mind, in spite of his self-imposed exile of more than 40 years. It is hard to realise that he held the chair of Modern History at Oxford before Stubbs and Freeman, and was one of the dominant factors in bringing wavering English sentiment round to the anti-slavery side at the time of the American war. In later years he espoused an unpopular cause with less success when he became the prophet of an inevitable absorption of Canada by the United States.

ALIKE as journalist, pamphleteer, and writer of history, Mr. Goldwin Smith wielded a brilliant pen. He was a master in the art of effective controversy, with a fine scorn for half-tones and dimly perceived truths. In later years he turned his keen logic to the analysis of the religious consciousness and current creeds. He was among the last of the philosophical radicals in religion. The title of the latest of his long series of publications, "No Refuge but in Truth," was a fitting symbol alike of

his complete sincerity and of the limits of his intellectual sympathy. We believe that in recent years he was a supporter of the Unitarian Church in Toronto.

* * *

A WORD of tribute is due to the memory of Sir William Butler, who died on Tuesday. Like many other great soldiers, he was an Irishman, and perhaps he owed to his racial qualities the gift of political imagination and foresight, which he combined with unusual powers of military organisation. His career was one of success won step by step by indomitable pluck and perseverance, and, if it ended in some disappointment to himself owing to sincere conviction on grave questions of national duty, there are few people now who will not be ready to acknowledge his remarkable sagacity and the national loss incurred by his retirement. He was a man of wide and cultivated tastes and deep religious convictions.

* * *

THE most interesting point in the annual report of the Prison Commissioners for Scotland, just issued as a Blue Book, is the declaration that there has been a material decrease in the number of commitments during the past year. The number of commitments of ordinary prisoners was 54,039, a lower number than in any year since 1897, and a decrease of 8,143 as compared with the abnormally high figure of the previous year. There can be little doubt, the report declares, that this very gratifying diminution in the number of prisoners is in the main due to two causes working together—firstly, the general want of employment resulting in scarcity of money in the hands of the unskilled labouring population, and, secondly, the increase in the price of spirits which took effect at the end of April.

* * *

FOR the whole of Scotland for 1909, the arrests for drunkenness show a decrease as compared with 1908 of nearly 27 per cent. in the cities and burghs and 19 per cent. in the country districts. The Commissioners earnestly hope that this change in the habits of the people will not be merely temporary, but that even with increased prosperity and more ready cash available less may be spent upon intoxicating liquor. It is much to be regretted that even last year, when the numbers were low, 12,316 persons came into prison for the first time. The Commissioners, in discussing duration of sentence and reformatory treatment, declare that it is most desirable that there should be adopted a more rational method of treatment for drunkenness than the present one of repeatedly imprisoning men and women for short sentences, and liberating them with the practical certainty that they will soon be imprisoned again.

SENTIMENT VERSUS SENTIMENTALITY.

LAST week, as everybody knows, ex-President Roosevelt made a daring and characteristic speech at the Mansion House. Opinions will differ as to the value of the advice given in that speech and the wisdom of making it. We will not concern ourselves with these points. Mr. Roosevelt makes an attack upon "sentimentality," and it is into the meaning which he attaches to the word that we wish to inquire.

It will be remembered that Mr. Roosevelt said, "Weakness, timidity, sentimentality, may cause more harm than violence and injustice. Of all broken reeds, sentimentality is the most broken reed on which righteousness can lean." Some very foolish person wrote asking him to substitute the word "sentiment" for "sentimentality," and Mr. Roosevelt replies in last Saturday's *Times* to this ridiculous request as we should expect a high-minded and clear thinking man to reply. "I regard sentiment as the exact antithesis of sentimentality, and to substitute sentiment for sentimentality in my speech would exactly invert my meaning. I abhor sentimentality, and on the other hand I think no man is worth his salt who is not profoundly influenced by sentiment and who does not shape his life in accordance with a high ideal." That any man in his senses should have wished to substitute sentiment for sentimentality in order to give a truer expression to Mr. Roosevelt's meaning, shows the strange confusion prevailing in some minds about these words.

The word sentimentality, with its vaguely disparaging associations, is used as a weapon frequently against anyone who pleads for more imagination and sympathy in the treatment of weak races by the strong, or who pleads for reform in our prison system or reform in our workhouse system. To the mere official, administering a system as efficiently and justly as possible, anyone is likely to be called a sentimentalist who desires reform, or who asks that a subject people should have more freedom and be treated with more respect. Anyone who is not content with discipline and order and the management of the weak by the strong, in what is considered to be the interest of the whole, without troubling about the desires of the weak, is often called a sentimentalist. Probably Russian officials at the present time consider those people to be pure sentimentalists who protest against the iniquity of destroying the last traces of independence in Finland. We want a united empire, they say: we want order and discipline, and one law applying to all. We want to manage these men and their country in the interests of the whole. Any ideals and individuality of their own, any love of freedom and pride in their past is mere sentimentality, and

not worth a moment's consideration by a practical statesman. They must be brought into line with the rest of the empire, and if they resist they must be remorselessly crushed.

We, in this country, looking with more unprejudiced eyes, know that Finland and her friends are not to be branded with sentimentality; we sympathise profoundly with her in the effort to maintain her ancient liberties, and we think she is animated by noble sentiments and not by sentimentality. But in our own affairs we do not always see the distinction quite so clearly, our judgment is more liable to be warped by self-interest, by desire for order and by official prejudice. The sentiments which should surely form the basis of all good government are recognition of the rights of the governed, respect for the governed, a desire to promote their individuality and to educate them along the lines of their religious and national life so that they may be capable of further freedom, while at the same time checking all that makes for mere disorder and anarchy.

Sentimentality might perhaps be described as kindness without strength, love without law, good-nature without severity. It is what Emerson described as "a mush of concession." It is an easy-going kindness which gives to the governed whatever they appear to want, without knowledge of their real needs and without courage to resist them for their own good. The sentimentalist looks at the criminal, and wants to treat him as merely an unfortunate person in trouble. He looks at a mass of Egyptians or Hindoos clamouring for what they call freedom, and he thinks it ought to be granted them forthwith. The wise, strong, high-minded man will not take a merely official view in opposition to these demands. He will not be simply the administrator of a cast-iron system and look down with contempt upon the turbulence of the mob. He will recognise that these inarticulate cries must be taken into consideration, that his nation is not the pre-ordained ruler for all time of any subject race. He will not treat any man as a mere cog in a machine, a mere pawn in a game for political power. His rule, so long as it continues at all, must have an element of severity in it, punishing lawlessness and murder, but it will be marked by a deep sympathy and respect for the governed and a desire to give them gradually more freedom and power.

Sentimentality is not confined to weak-minded people, pitying the ignorant, or sinful, or down-trodden, and prepared to give them anything they like without consideration of consequences. What is known as jingoism, the patriotism of the music halls, is one of the worst forms of sentimentality. It is love of country—and usually a rather blatant, loud-mouthed, unreal love—without any care for justice. It does not concern itself with rights and

wrongs, with consequences, with knowing other points of view; it is possessed with an unintelligent and blind enthusiasm, which is always a sign of weakness and of danger.

An excellent example of sentimentality is given by Shakespeare in *Cæsar's* description of the reception of Julius *Cæsar* by the mob after his fainting attack.

"When he came to himself again, he said, if he had done or said anything amiss he desired their worships to think it was his infirmity. Three or four wenches where I stood cried, 'Alas! good soul,' and forgave him with all their hearts. If *Cæsar* had stabbed their mothers they would have done no less." There is the kindness without severity, pity without judgment, goodwill shallow and weak because without any moral sense, which seems to be the idea at the basis of sentimentality. *Cæsar* made a dramatic appeal to the feelings of these people. He was a picturesque personality, looking pale; and all his faults, his follies, his tyrannies, his dangerous ambition were forgotten in a moment. They cried, "Alas! poor soul, and forgave him with all their hearts." That attitude of mind, whether towards subject races or towards tyrants, whether towards our own nation or towards other nations, whether towards rich or poor, whether towards the prisoner or the respectable hypocrite, is always a sign of weakness and ignorance. There must be an element of severity and of judgment in our relation towards ourselves or others. Love is strong, not weak; it does not yield to the ignorant cry of a multitude or to the glamour of a glittering personality. It does not treat the criminal as if he were honest, the foolish as if he were wise, the child as if he were a man.

The direction in which the needed combination of severity with love is most clearly seen is in connection with our prison system. Few people would think it right or possible to abolish prisons or to treat the inmates as mere patients in a hospital, objects of pity and sympathy to be nursed back by mere kindness into health. That would be pure sentimentality, and sentimentality which ignores the existence of the human will, treating wrongdoing as a mere disease. In the name of kindness such treatment is really an insult in disguise. We treat a criminal with more respect when we punish him than when we nurse him. In the former case we pay him the compliment of regarding him as a man with some mind and will of his own, in the latter we treat him as a wretched creature who could not help himself.

What people, who are wrongly called sentimentalists, plead for, is not the abolition of punishment but a deeper love and a truer knowledge of the criminal. Let the restraint be of such a kind that it

makes for a better use of freedom. Let the punishment be not vindictive but remedial. Let the severity be controlled by wise sympathy, making for increased self-respect and tending to build up and not to break down the character.

That is not, upon the whole, we fear, the tendency of our prison system to-day. There is order, discipline, severity, but there is little love. The welfare and moral regeneration of the prisoner is not the chief end in view. Men like Mr. Galsworthy are not to be branded as sentimentalists when they plead for a great deal more than this, and when they hold up some things in the prison system to our reprobation.

We agree with Mr. Roosevelt in his dislike of sentimentality and his admiration for sentiment, and we could wish that the distinction of the two words and of the trends of action which follow from them were more clearly recognised.

LIFE, RELIGION & AFFAIRS.

THE QUEST OF AN ADEQUATE CHRISTOLOGY.

THE Apocalyptic view of the historical Jesus discloses a strange personality, who cannot, even with violence, be forced into the ordinary terms of natural humanitarianism. If we do this, we make him out to be a mere Palestinian Mahdi, to whom the heart can no longer turn with adoring love and moral veneration. On the other hand, he is plainly a being who cannot, except by ignoring those granite boulders of fact which no idealisation can ever wear away, be identified and equated with God the Creator of the Universe. In the presence of the real Jesus conventional orthodoxy and commonplace rationalism have both become impossible. Either Jesus was a man in supernatural union with God or he was a deluded rhapsodist who thought that he was. The same dilemma applies in degree to all great prophets conscious of a peculiar vocation. Indeed, in the last resort, we must hold that every man is in the strictest sense of the word supernatural. That is to say, he is not the product of the cosmic mechanism which Science conceptually abstracts from the mystery of reality and conveniently calls Nature. He is the child of God; he is a divine being begotten and born of the Spirit. We may speak rhetorically and pantheistically of a natural Supernaturalism and of a supernatural Nature, but such language obliterates a real distinction and destroys the difference between the adjective and the noun in that monistic and Hegelian night in which all cows are black.

Some kind of dualism is always needed to give due significance to the fact that man is an immortal soul whose true home is in the spiritual not the material world.

Jesus is supremely distinguished by the intense sublimity of his consciousness of his own supernatural origin and Messianic vocation; and by the way in which the

history of Christian experience has ratified his witness of himself. He never was for his immediate disciples either a God to be worshipped nor yet a man just a bit better than themselves. His own followers and the early Church agreed in setting him peculiarly apart for special spiritual homage without making him out to be the Eternal God. The first heresy, let it be noted, was not a denial of his divinity, but a denial of his manhood. The first serious controversy within the Christian Church was with Docetism which made his manhood an apparition and not with any humanitarianism which would make his divinity unreal. The actual impact and impression of Jesus on the men and women who loved him made it quite impossible for them to regard him as an ordinary man. No unprejudiced and fair-minded reader of the New Testament can forget for an instant that the writers, rightly or wrongly, believe themselves to be dealing with a personality not only of extraordinary and awful holiness, but of supernatural endowments and miraculous powers. Honest criticism must recognise this and explain it as best it can.

It is the glory of the Apocalyptic school that it does full justice to these features of the Gospel record. It is even extravagant and one-sided in its corrective emphasis on the eschatological conceptions of Jesus. It fails to give proper weight to those enduring elements in the religious and ethical teaching of Jesus which are independent of all eschatology or at least easily separable from eschatology. But when this has been pointed out, the Apocalyptic school deserves gratitude for its immense service in bringing into bold relief the fact that Christianity is not solely a religion which Jesus taught, but also and pre-eminently a religion which Jesus was, a religion of which his mysterious Messianic personality is a chief object and inspiration.

The quest of the historical Jesus imposes upon us this further quest of an adequate Christology. Dr. Sanday, in his last book,* has made a most important contribution to this modern effort. Having regard to the scholarly distinction and authoritative status of the author, it is the biggest and boldest advance yet made by recognised orthodoxy. It is made by one entirely loyal to the Anglican Church, who is "conscious of a certain call to offer to meditate." After an extremely interesting and helpful survey of ancient Christologies, followed by an exposition and comparison of two types of modern thought characteristic respectively of "a full Christianity" and "a reduced Christianity," Dr. Sanday comes forward with a remarkably daring, though tentative, theory of his own. This theory has for its presupposition the psychology of the Subliminal Self which we associate with the names of F. W. H. Myers and Professor Wm. James. According to Myers, each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through organism, but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression

* *Christologies Ancient and Modern.* Oxford: Clarendon Press, 6s.

in abeyance or reserve. Prof. Wm. James developed this view in his "Varieties of Religious Experience," and urged that in this subliminal background many of the performances of genius have their origin; and in his study of conversion, of mystical experiences and of prayer, he shows how striking a part invasions from this region play in the religious life.

Now the two fundamental propositions on which Dr. Sanday constructs his novel Christology are these:—(1) "That the proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness," and (2) "that the same or the corresponding subliminal consciousness is the proper seat or *locus* of the Deity of the incarnate Christ." The analogy of our human selves is to this extent quite fearlessly transferred to Jesus. "If, whatever we have of divine must needs pass through a strictly human medium, the same law would hold good even for Him." Dr. Sanday, therefore, declines to draw a *vertical* line between the human nature and divine nature of Christ, and to say that certain actions of His fall on one side of this line and certain actions on the other. He draws instead a *horizontal* line between the upper human medium, which is the proper and natural field of all active expression, and those lower depths which are no less the proper and natural home of whatever is divine. He asserts the humanity of our Lord in a most uncompromising way:—

"We think of the human consciousness of the Lord as entirely human; we make no attempt to divide it up and fence off one part of it as human and another part as divine. Whatever there was of divine in Him, on its way to outward expression, whether in speech or act, passed through, and could not but pass through the restricting and restraining medium of human consciousness. . . . This involves that only so much of the divine could be expressed as was capable of expression within the forms of humanity. We accept this conclusion unreservedly and have no wish to tamper with it. The Life of our Lord, so far as it was visible, was a strictly human life; . . . there is nothing to prevent us from speaking of this human life of His just as we should speak of the life of one of ourselves. Over this we can shake hands with those Continental theologians who insist on taking the humanity of our Lord in real earnest and as no mere matter of form."

Having asserted this with engaging frankness, he adds that "this human life was in its deepest roots directly continuous with the life of God himself." This, however, is only what, according to Paul, is true of ourselves too, for "in Him we live and move and have our being." Christianity doubtless "refuses to think of Christ merely as man," but Dr. Sanday's psychology would compel him to admit that it also refuses to think of any other man "merely as man." It thinks of us all as children of God. It believes that every human life is like the life of Jesus in its deepest roots directly continuous with the life of God himself. Formerly it taught this in terms of inspiration. We are the temple of the Holy Spirit. Now it avails itself of the new psychology. Where then,

we ask, are Dr. Sanday's points of departure from our own supernatural humanitarianism? After careful reading and re-reading, we must confess to finding him indecisive on the critical and sundering issues. Probably he meant to be indecisive. By being non-committal in drawing the mystic line "severing rightly His from thine," he furthers the work of conciliation which he has at heart. The striking thing about Dr. Sanday's Christology is that, while in the name and in the interest of orthodoxy it recognises at one and the same time a real Manhood and a real Godhead, it does this in a way which seems applicable in degree to all men. To use his own words, "while it does this by its appeal to that mingling of divine and human of which we are conscious ever in ourselves, it points towards a mode of Incarnation which we can within our measure realise and understand."

It would be interesting and valuable if Dr. Sanday would consent to answer one question. Was "the Son" (however defined) operative in Jesus of Nazareth with a kind of uniqueness differing *essentially* from the uniqueness with which the same Son operates in all religious personalities conscious of peculiar vocation? That Jesus was called to be the Messiah does, of course, set him apart from all other human beings; but that it was the good pleasure of God to reveal His Son in Paul and call him to be an Apostle to the Gentiles sets him also apart from all other human beings. Was Jesus "unique" or "supernatural" in a sense essentially different from that in which we are all unique and supernatural? That question Dr. Sanday does not seem to face. His great achievement is to show how, without departing too violently from the main doctrines and traditions of the Church, we can agree on a common Christology, and, without denying other manifestations of the divine in the world and in humanity, join in the worship of God in Christ.

THE PURITAN AND THE ARTIST.

I HAVE found myself much interested lately in that surly old moralist who wrote, or transcribed, or edited, what I believe is known among scholars as the Jehovistic narrative in our Bibles. Old he was I am pretty certain. Surly he was I am quite certain. A pessimist, despising progress, with streaks of poetry in his rustic heart. For he must be a countryman, so virulent is his suspicion of cities. A kind of rustic Dr. Johnson, full of common sense, sturdy prejudice, and of a knotty courage, poetical in spite of himself, as Johnson was. Nor does even Johnson surpass him in brooding pity for man, nor even Wordsworth in the sense of "the heavy and the weary weight of all this unintelligible world." The writer of the Elohist story sings away among the morning stars the song of creation, and his ceaseless refrain is that everything is good. The sun, the moon, the stars, the earth, the sea, the air, these are his spacious background for man, the crowning glory of creation, made in God's image. But then comes this surly old economist of pleasure with quite another story. He

cannot see the good, and his utter contempt gives his version a unique tone; but he is not cynical; he finds no mean pleasure in pessimism; he is sombre, mournful, compassionate. God made a clay man, and breathed life into him, and put him in a garden; but the man was lonely, so God made a woman, and the woman led the man into wrong. With what charming sincerity the tale is told. The jealous God, the serpent with just a touch of the superior worldly person, the mixed motives, then the man and woman hiding among the trees, Adam trying to lay the blame on Eve, and finally the curse rising into poetry with its hard picture of labour, its emphasis on the sorrows of woman, its pitiless logic as to the beginning and end of man. Child-like it all is, but not childish, and we feel the sure hand of a master in that culminating scene in the tragedy of the first family—the murderer Cain; his sullen defiance breaking down in that cry of agony, "My punishment is greater than I can bear!"

This ancestral tragedy is the background of human life. The gloomy narrative now broadens out, and our author goes on to tell us that it was the descendants of this murderer who now brought in civilization; they built cities, they discovered the arts and sciences. These are the gifts of the children of Cain, and the taint of sin, hatred, murder is on them all. As I read I cannot help thinking of Greece. What a contrast. To the Greek art and science were the gifts of the generous gods; they came from heaven, consecrated by Apollo and the gracious Muses. But this old Puritan will have none of this. Progress is impiety. God made man innocent, but he has found out profane inventions; from the vagabond Cain, restless, discontented, came the art of music and the skill of the craftsman.

In one of his noble prefaces Shelley has written on the debt we owe to Greece; according to him our civilization is just Greek. Perhaps; but across our culture there lies a dark shadow. The old Adam is strong in us, and while art smiles, religion frowns, and we have a feeling that they are hostile. This feeling is not peculiar to the prig and the prude. Distrust of the imagination and intelligence has been evident in the most endowed of the sons of men; timidity of their power, belief in their proneness to evil, have produced amazing results. The paradox of these great ones is their main interest. St. Augustine, Rousseau, the lonely giant Swift, our dear old Dr. Johnson, Burke, Newman, Wordsworth—all these have some of our old author's fears and prejudices, and something of his malignant contempt. Yes, and greater ones even, for Shakespeare and Plato both have their moods when they love to blacken Athens. This is the strife between the Puritan and the Artist, reaching a high pitch of interest when waged in the breast of one individual. Yet men talk as if it were a mere matter of pose. By all means clear away the ugly fungus of the Nonconformist conscience growing round the Tree of Knowledge of Good and Evil, but the strife will still remain. Let us hope that in the end the Artist will win. It is essential for the Artist that he find the world good to live in, for all art depends on the

possibility of the facts of life being idealized; if they are mean and squalid how can they be a basis for the noble and beautiful? The Venus of Milo is unthinkable in a society ashamed of the body, the splendid head and front of Apollo impossible in a society afraid of the mind, and shame of the body and fear of the mind are easily associated with degrading superstitions and the sweating system. But we must make a high demand on art. By art we mean the result of the thought and work of the community expressed in round, bold, and beautiful forms. Art is the fulfilment of the Elohist's sentence, "Let us make man in our image, and let him have dominion." If, then, through Art, man be not "lovelier in lordship of things," Art has failed. And our grim old pessimist says it has. Things have dominion over you, he says. You are over-civilized. And the history of some recent artists bears him out. For instance, Keats and Landor, each a rare artist, turn away in disgust from the life around them and write poetry on classical and medieval subjects. Where is the poet singing of the life of to-day? Do not our artists despise the life of the modern town? Is not this as much as to say that progress may go wrong, and civilization get a bit out of hand? I have even met some artists so much in sympathy with our Jehovist as to desire a flood and a fresh start.

TEMPERANCE AND THE PROBATION ACT.

THE Probation of Offenders Act of 1907 is one of those quiet, non-party pieces of legislation which, because they are not heralded from public platforms by eloquent tributes or by denunciation, as the case may be, are apt to receive from the general public less attention than they deserve. Indeed, many to whom a knowledge of this Act might be useful have but a hazy idea of its provisions. Having been in force for only two and a half years it is, perhaps, a little too early to forecast the full sphere of its usefulness; but early last year the Home Secretary appointed a Departmental Committee to inquire into its working, and the Report of this Committee, issued shortly before last Christmas, together with the minutes of evidence, form interesting reading for those to whom the rescue and reformation of our social offenders appeal. To the temperance reformer the Act should bring fresh hope, and it is more particularly to this point that we wish now to direct attention.

The Probation Act, as the Report says, "provides a method by which a person who has offended against the law, instead of being punished by imprisonment or fine . . . may be brought under the direct personal influence of a man or woman chosen for excellence of character and for strength of personal influence; and, lending authority to that supervision, securing that it shall not be treated as a thing of little account, the Act keeps suspended over the offender the penalties of the law, to be inflicted or to be withdrawn according as his conduct during the specified period is bad or good." The man or woman thus chosen by the Court is known as the probation officer, and

it is his or her duty to visit the person under supervision, to advise, assist, and befriend him, and to report to the Court as to his behaviour. The Court has regard to "the character, antecedents, age, health, or mental condition of the person charged, or to the trivial nature of the offence, or to the extenuating circumstances under which the offence was committed"; and besides placing the offender under the supervision of a probation officer instead of fining or sending to prison, it may add further conditions, amongst which may be one relating to abstinence from intoxicating liquor.

The Committee report that this condition has been inserted in a large number of the cases to which it can be applied, and as a rule has been found to be of the utmost value. Even if the offence is theft or violence, and it is traceable to drink, one well-known police-court magistrate has been accustomed to say, on releasing the prisoner to the probation officer, "This habit must be broken; that must be one of the conditions." And he has insisted on total abstinence during the period of probation, a condition which, the probation officers report, has been well observed. "Perhaps the worst case I have had," said one probation officer, "was a young man who was charged with stealing a bicycle. Drink had been at the bottom of his failure all along. He was an outcast practically from his father's home. That was the one thing that had hindered him from keeping a situation when he had it, and he was bound over not to enter a publichouse or to drink. He has completed his time now, he has a nice little sum in the savings bank, and has a good situation; and when I saw him the last time, he was full of gratitude to the magistrate who had given him the opportunity; but he also said one of the things that helped him most was the fact that when he wanted to go into a publichouse he dared not, because he was afraid a policeman would see him." "Do you think the Act is of use in cases of drink?" another probation officer was asked. "Very much so," was the reply. "I should like to see it used a great deal more in cases of drink. I think it is especially adapted to cases of excessive drinking," and he added that even in cases of habitual excess he had found the condition of total abstinence thoroughly successful.

Here, then, we have indicated the lines on which must run the future treatment of that vast annual army of offenders whose downfall has been caused by drink. A pledge of total abstinence may be administered in court, whether for simple drunkenness or for more serious offences committed whilst under the influence of liquor, and this pledge has behind it the full strength of the law. To break it within the specified period is to render oneself liable to punishment for the original offence. Temperance men and women should grasp this point; they should try to create such a public opinion that this class of offenders should never have branded on them the taint of imprisonment until the more merciful conditions allowed by the law have been tried. There are still many courts in which the total abstinence pledge is never used. This should not be, and it remains for temperance reformers to drive the question home. Nor is the necessary machinery at all complicated. Any man or

woman approved by the Court may be appointed a probation officer, and the work may be entirely honorary. Thus, even in those courts to which no salaried officer is attached, the experiment of probation orders may be tried through the agency of some experienced and philanthropic citizen. The police-court missionaries who have been formally appointed probation officers with one voice agree that their work and influence is much strengthened by having behind them the strong arm of the law. And so great is the influence which a good officer is able to exercise, that often his friendship and advice are sought after the term of probation has expired. As the Report says, "There are many persons on whom the effect of such influence, applied at the moment when the commission of an offence reveals the special need of it, may be as valuable as the skilled help of a doctor to a person suffering from disease." And thus may justice be made to walk hand in hand with mercy.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

IS IMMANENCE THE RIGHT WORD?

SIR,—Mr. Whitaker has certainly done a service in raising the question of the meaning of the concept of "immanence." In much recent theological discussion the concept has been used with a certain unsparing disregard of meaning, either possible or actual, and at times has seemed in danger of sinking to that low level of terminology on which words are used with so wide and so careless an application that any real significance they may have is lost. To rescue the word, then, from such a fate is certainly a worthy endeavour. The best way of aiding Mr. Whitaker is, I am sure, to criticise quietly and fairly his own stated view of the matter, and then to lay one's own view, if one has any, alongside his, in the hope that further enlightening criticism may follow. The point on which I should myself venture at once to join issue with Mr. Whitaker is the distinction he makes between incarnation and immanence. I do not see exactly how that distinction is to be upheld, nor, I fancy, were it thoroughly substantiated, would it aid us much in our struggle with the fundamental difficulties of the immanence idea. Doubtless, in the development of Christian theory, the concept of incarnation has been particularised to an unwarrantable extent. Men have spoken of the incarnation, as though of some single, isolated phenomenon. In this restricted usage, incarnation has meant the assumption of human flesh by a divine being in a single particular instance. The theory rests on the hypothesis of at least two wholly distinguished elements in the universe, a divine and a human, an infinite and a finite. These lie really apart from each other, and it is only by a supernatural and miraculous act on the part

of the divine element that any commerce is possible between the two. When, however, the escape was made from this dualism, as it frequently was made, in the early Church, and clearer, or at least other, conceptions of the nature and relation of finite and infinite prevailed, there at once the concept of incarnation took a wider scope. Incarnation appeared not as *the* incarnation, a particular, isolated, and withal miraculous phenomenon, but as a universal fact, expressing the essential nature and relation of divine and human, a principle of being, whereof *the* incarnation was only a supreme example. Such a widening of the term is found quite commonly in the thought of the great Christian mystics. In Eckhart's writings, for example, incarnation is distinctly a universal, spiritual fact, the Eternal Son of God is for ever incarnate in the heart of man. When, however, the concept of incarnation is thus universalised, it is difficult to see just how and where it differs from that of immanence. Universal incarnation and immanence are pretty much the same, surely. On any thoroughly monistic view of the universe—and it is only in such a view that the concepts of immanence and incarnation, apart from miraculous mysteries, have a place—it is difficult to substantiate a sound distinction between the two concepts. It means the same thing to say God is incarnate in humanity as to say God is immanent in humanity. Both concepts signify the fact that the divine life is of such a character that it must live and be lived *within* the universe, and not *outside* it.

Mr. Whitaker further raises the extremely delicate question of "degrees," and denies that immanence admits of degrees. The satisfactory treatment of that question would demand a whole metaphysic, and I do not propose to undertake it here. I will only venture to observe that the strict theory of the divine immanence cannot be made to mean that, if we abstract a *part* of the universe from its context, and hold it unrelated before us, we shall have the *whole* of the divine then immanent. If, however, you leave the part in its context and in its relations, even though you still regard it as a part, I should say that then the whole of the divine is then immanent, constituting the reality of the part concerned. The reality of any part of the universe is the reality of the whole, and in that way the whole may be said to be immanent in the part.

The concept of immanence means (1) that the divine, or God, does not exist in separation from the universe, simply as external maker, but rather (2) that God, the divine, lives *IN THE UNIVERSE*, and has no life outside it. God is incarnate in the universe, which, on this view, is not only "with God," but *is* God. But the real crux of the whole matter lies, as Mr. Whitaker himself suggests, in the problem of the relation between the immanence of God, so conceived, and his transcendence. Perhaps, after all, the concept of transcendence is really the one that requires more careful working out. What, on a monistic hypothesis, is the meaning of transcendence? I feel that these remarks are wholly inadequate; but lack

of space forbids my offering any more at the moment. The worst of questions like the one raised by Mr. Whitaker is that they lead to so many more, and, in the end, as I have already hinted, to a whole metaphysic, which one certainly cannot expound in a brief epistle. I conclude, therefore, simply by again thanking Mr. Whitaker for his letter, and by suggesting that we, who accept the concept of immanence, seek more light on the parallel concept of transcendence. I feel sure that the latter concept is fundamentally important at the present stage of theological discussion.—Yours, &c.,

STANLEY A. MELLOR.

14, Oakwood-grove, Rotherham,
June 6, 1910.

II.

SIR,—So far as Mr. Whitaker's letter is a challenge to all those who find help from the doctrine of the Immanence of God, I desire to reply to it.

This doctrine in its modern dress, as Mr. Campbell himself has pointed out, is a product of nineteenth century thought and not peculiar to himself. It may be useful to remember that it was one of the foundation stones of Theodore Parker's Theism. But he maintained that God was transcendent as well as immanent in matter and spirit; a God locked up in His universe was an idea repugnant to him.

Your correspondent's conception of Immanence may be philosophically more correct than my own, but I fail to follow him when he says that there can be no degrees in Immanence, and that only revelation admits of degrees. The confusion seems to arise, as it appears to me, from his thinking in terms of substance instead of life. Surely there are degrees of life, every form being true to its own nature and limitations. Revelation suggests an unchanging observer and a changing object, whereas Immanence is consistent with the unfolding of the subject's own nature. Here is the idea, I think, which we have to grasp if we would understand and appreciate the doctrine of Immanence. Our lives are within God, but it is only as the true life unfolds itself within us that we are conscious that God is with us. Immanence for man is awareness of God. God is not a personal object for the outward vision, but truth, wisdom, light, love for the inward sight. As we grow in these the veil is removed from our hearts; to use the words of Paul, we are transformed and reflect as in a mirror the glory of our Lord.

Space fails me to work out the idea further. The doctrine of Immanence is not without its difficulties, but what system is?

"God is His own interpreter,
And He will make all plain."

The soul abides in mystery, and the folly of dividing ourselves on theories of personality becomes clearer to the thinking mind. Let us choose the way that helps us most, and let others do the same.

Personally, I have found the thought of God's Immanence helpful for the following reasons:—

It makes the brotherhood of man a very real thing. We may be conscious of

the difficulties of carrying it into practice, but we cannot regard all souls as temples of the divine energy, without sincerely striving to remove those conditions which hinder their development and debase our social system.

It imparts a spiritual value to every effort of an ethical, æsthetic, or educative nature.

It gives a mystical beauty to our communion with nature.

And above all, in our dark hours, when friends turn away, and every avenue of usefulness is closed against us, the thought that our life is not separate from God, and that He will take care of His own, imparts a courage and hope which nothing else can give.

The doctrine of Immanence, then, is both practical and spiritual. Further, it leads to depths of consciousness of its own making. Last week, for instance, Mr. Campbell spoke to his Thursday congregation, whom he always favours with his newest thoughts, on the subject of "The life beyond good and evil." I venture to say that the thoughts in that sermon could only have come to one who had learned to seek the secret counsels of God in the depths of his own soul.

Mr. Whitaker repeats the old fiction that fervour, when exhibited by a liberal theologian, must be a remnant of his old evangelical days. But do all Evangelicals exhibit the power of winning souls? Surely not!

From whence came Theodore Parker's power? Facts seem against your correspondent. I can only recall during my life two men who were at once popular preachers and at the same time religious reformers (T. Parker and R. J. Campbell). It is surely significant that with both the Immanence of God was a dynamic of their teaching which, in other respects, varied considerably.

Then we are told that the theory of Immanence has failed, because it has not convinced Evangelicals nor persuaded many Unitarians. Apply the same text to the teaching of Jesus during his life, what would be the result? Ye must be born again is still a true saying. Schools of theology are like schools of painting starting from different points of view, and we choose the one most satisfying to us. The Evangelicals would require to experience a complete revolution of thought. But with regard to the church with which we are both more familiar, a comparison of our hymnology of to-day with that of even thirty years ago will show that the recent additions are largely tinted with the idea of Immanence.

The conclusions of the latter are most perplexing to me. I am to abandon the idea of Immanence, hold fast to my belief in the simple humanity of Jesus, regard him as unique, and then somehow my belief will be a better illustration of Immanence than any Monistic teaching. I can't help feeling that the doctrine of a God-man and the gift of the Holy Spirit are necessary connecting links. But perhaps the theory of incarnation is implied? This, however, I regard as far less spiritual than Monism; we are landed in the dualism of matter and spirit. Nor are our difficulties yet over. Jesus is our unique example, yet purely human. Whence then his power? We are

told to fall back on historical facts and experience. Let us do so, and we find that faithfulness to God made Jesus what he was. Then as men, the same resource is open to us. So the wheel has revolved full circle. Back to God is our need. We must face the problem. Is He transcendent or immanent, or both? We have had centuries of the former teaching associated with priestcraft, ceremonialism and persecution. Let us try the alternative; we shall not lose the Master.

I thank Mr. Whitaker, as a fellow seeker after truth, for his frank utterance, and trust he will accept this testimony and criticism in the same spirit.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, June 7.

CORRESPONDENCE.

CONGO REFORM.

SIR,—Mr. Hocart objects in your last issue to the words in the resolution passed at the B. & F. meeting, "Little or nothing has hitherto been done to redress the awful conditions of life subsisting on the Congo"; and he states that Mr. Vandervelde would not endorse this. That name is one to conjure with, but I think among M. Vandervelde's qualities optimism must take a high place. I have been unable to discover any substantial improvement made by the Belgian Government in the condition of the Congo. I have made some search, and endeavoured to gain information from all sides. I have come across no one in London in a position to speak with authority or knowledge, with possibly one exception, who has not agreed that little has been done. M. Vandervelde is a splendid man, and a tower of strength to Congo Reform; but he sometimes, I think, speaks of wishes as though they had been materialised. He stated lately that forced labour in British Colonies had disappeared. That this is not so is only too well known by those who take an interest in these matters, the facts are accessible in print.

In all the lower part of the "Upper" Congo river, horrors are certainly not now perpetrated to the same extent as formerly. It has been computed that for hundreds of miles along the river there is not more than one inhabitant for every 16 that there were when the Congo State was founded. However this may be, it is certain that the population is enormously reduced, and that places which were populous towns at that time have not now a single inhabitant. I have seen no computation of the decrease in the amount of rubber, but there is no question but that that has been largely exhausted in these more accessible regions. Naturally the natives and the rubber having become sparse, there is no longer the same incentive, or the same opportunity for oppression. The traffic up and down the river, too, to the more remote districts and the cowed state of the natives help in the same direction.

But in the remote and unexhausted districts the state of affairs is horrible. Here is an account of what was going on 10 months after the Belgian Government had taken possession, it is, I believe, the latest direct news we have from that district (the Busira concession). In his

report to the German Government, Dr. Dörpinghaus discloses a state of affairs of the most shocking character, showing that the worst forms of atrocities would appear to be still rampant, and every law, human and divine, habitually violated.

Let me end with words of brotherly sympathy, if they will permit me, to that increasing number of the Belgian people who are becoming aware of the terrible responsibilities their Government has taken over in their name, and who are striving to end the system which has led to such horrible abuses. And if through ignorance or heat, I use words which needlessly hurt or hinder progress to that goal, I ask their forgiveness.—Yours &c.,

THOS. S. WICKSTEED.

73, Croydon-grove, Croydon, June 7, 1910.

SUNDAY SCHOOL TEACHERS' SESSION AT OXFORD, JULY 1 TO 9.

SIR,—I shall be obliged by your allowing me space to call the attention of our Sunday schools to this Seventh Teachers' Session to be held at Manchester College. A letter has gone forth to all ministers and superintendents telling of the arrangements made, of lectures, classes, conferences and excursions.

It is hoped that all schools that can will send a representative, and may I add that the committee will cordially welcome the attendance of younger teachers.

Applications should be sent in to me not later than the 15th inst., and it is well to note that space limits the number of our membership to 130.

ION PRITCHARD, Hon. Secretary.

Sunday School Association,
Essex Hall, London.

BELL STREET MISSION: APPEAL.

SIR,—I should be glad if through your columns I might make the annual appeal on behalf of the Domestic Mission, Bell-street, for contributions to our summer funds. These will be devoted to the expenses of summer outings, country holidays for children and adults, flower show, &c. Would subscribers kindly send to me as soon as possible at the under-mentioned address?—Yours, &c.

R. P. FARLEY.

Domestic Mission, 46, Bell-street,
Edgware road, N.W.

BOOKS AND REVIEWS.

RECENT BOOKS ON SOCIALISM.*

It is pleasant to welcome the appearance in English of Werner Sombart's volume "Socialism and the Social Movement," which was first published in Germany in 1896, and has since passed through six editions and been translated into seventeen languages. The writer, who is Professor of Political Economy at the Commercial College at Berlin, brings to his

* Socialism and the Social Movement. By Werner Sombart. Translated by M. Epstein. Dent. 3s. 6d. net.

The New Socialism. An Impartial Inquiry. By J. T. Stoddart. Hodder & Stoughton. 5s. net.

task a wide knowledge of the literature of Socialism, past and present, and an intimate personal acquaintance with the social movements of the present day both in America and on the Continent. To these qualifications he adds sympathy combined in rare degree with a discriminating faculty of seeing the due proportion of men and movements, and assigning to them their proper places in the evolution of the social structure.

After a careful examination of the underlying principles common to all socialist theory—"the highest aim of the proletariat is to cease being what it has hitherto been in the state and society, the passive element, and become the active element, to cease being the object and to become the subject of legislation"—the writer proceeds to a discussion of historical socialism and to a criticism of Marx, one of the most just and effective criticisms of that over-praised and over-blamed thinker that has yet been written. "It was a scientific achievement of the first order to look at the social movement in its historic aspect, and to put into true relation with each other economic, social and political circumstances. It was Marx who applied the idea of development to the social movement. There were great thinkers before Marx who had attempted to place Socialism and the Social Movement in their historical perspective, but none of them succeeded in expressing the historical influences in as clear, as illuminating and as effective a form as he did" (p. 55.)

Particularly appropriate and informing at the present juncture is the chapter on Revolutionary Syndicalism, so active in France and Italy, and so little understood here, which seeks to establish the proletarian movement on a trade-union basis. The separate unions, according to the Syndicalists, are to combine into federations revolving round the Bourses du Travail, and these in turn will become "the administrative centres of the slowly growing proletarian community." The independent trade unions would carry on production without interference from the state, for which under the new conditions there would be no necessity. It is well to note that this new movement is violently opposed to political action, and has attacked and criticised political socialism more energetically and probably more effectively than have even the orthodox political parties. Little as the methods and aims of the Syndicalists may appeal to many on either side the North Sea, we ought to acknowledge with Professor Sombart that they are strong anti-militarists and so far a useful force, that they recognise the necessity for moral improvement, and that their appeal is largely directed to the nobler side of human nature.

The second portion of Professor Sombart's book deals with the social movement. He shows how the trade unions and co-operative societies, especially in England, have been the backbone of every Labour movement, and how, notwithstanding local and national peculiarities, there is a growing tendency to uniformity in the social movements of all countries, not merely in programme but in policy and method. Lastly, he points out that the social movement is a historical necessity,

not the sporadic ebullition of a few perverse and ill-balanced agitators, but one of those "great historical processes that change human conditions and make their influence felt on states."

There are some blemishes which ought to be removed in the next English edition, soon, we hope, to be called for. The translation halts a good deal in places. "Capitalist undertaker" surely does not convey the full meaning of the original to the average reader, who would probably understand the word entrepreneur. We speak of exploitation, but not of "exploited" (p. 72). On p. 2 (as is clear from pp. 4 and 6) the figure 4 would come in more suitably after the words "capitalist system." On p. 132, 1879 is an obvious misprint for 1789, and on page 211 "revolutionary view of history" should be "evolutionary."

Miss Stoddart's book, which has well earned its sub-title "an impartial inquiry," will be a useful counterpart to the foregoing volume. Its aim is to give a fair and succinct account of the socialist movement throughout the world during the last ten years. Starting with a rapid, but full and accurate survey of the literature of present-day socialism, which will be extremely useful to candid persons who desire to get in touch with reliable sources of information, Miss Stoddart shows the changes in socialist thought and the scraping as obsolete of many theories once regarded as fundamental. The value of the book consists in its reproduction from the writings or speeches of socialists themselves, and without garbling or misinterpretation, their ultimate aims and ideals. "It is increasingly understood that the moral aspect of socialism is more important than the material aspect." She sets forth their views on such hotly debated questions as expropriation (what property is to be socialised, and how), inheritance, the small property-owner, the reward of labour. These views may be right or wrong, but they are certainly held and propagated by a majority of socialists of the present day in every country where there is a Socialist movement, and there is no room for any complaint of unfair statement or criticism.

The last two of the supplementary chapters which deal with American and Australian Socialism are interesting, and contain much information that will be new even to many who make a study of public affairs.

The volumes with which we have dealt provide from the pens of two thoroughly competent writers trustworthy statements of one of the most significant movements of to-day. They should be read by all who desire to obtain a compendious and accurate view of what socialists are saying and doing. Especially should they be carefully perused by professed socialists, who have here conspicuously fair presentations of their case coupled with much penetrating criticism, which they must face, as it is entirely valid and relevant, of the weaknesses of socialism as at present propagated.

"PRAYERS for Church and Home" is a collection of prayers issued by the British and Foreign Unitarian Association (pp. 64,

1s. net). It includes prayers by such well-known writers as Dr. Martineau, the Rev. J. H. Thom, the Rev. R. A. Armstrong, Dr. John Service, and others. In addition to the general prayers there is a section of prayers for special occasions, and also of short prayers and collects. It is suggested in a preface that the book may be useful to lay preachers in the conduct of religious services, and that it may also be welcomed for home use. We are inclined to think that, as a rule, preachers would do well to steep their minds in the spirit and contents of the book, instead of taking it with them into the pulpit. Many of the prayers are so intensely individual in style and expression that it will not always be found easy to make them the natural vehicle of devotional utterance; but whether they are used privately or in public, they cannot fail to deepen and enrich the inner life and the range of its spiritual experience. We have noticed two curious omissions which we hope will be made good in a subsequent edition. Special prayers are included for Good Friday and Whit Sunday, but Easter Sunday is not even mentioned; while among the benedictions recommended for the close of service the familiar Pauline benediction finds no place. We regret the latter omission all the more because St. Paul's words have by common consent become one of the great uniting devotional utterances of Christendom, and we know of nothing else that we can possibly put in their place.

We are glad to give a special welcome to a little volume called "Life in Earnest," by Miss Gertrude Martineau (Sunday School Association, pp. 159, 1s. net). It consists of twenty-nine talks to children which appeared originally in our own columns, and we are sure that many parents and Sunday school teachers will be glad to possess them in this permanent form. It belongs to a rather rare class of religious books for children, simple in language and earnest in spirit, without any trace of sentimentality or straining after a type of spiritual experience which lies beyond the range of a healthy-minded child.

THE British and Foreign Unitarian Association has just published a cheap reprint of Theodore Parker's "Prayers" (p. vii.—116, 1s. net) as a suitable commemoration of the centenary of his birth. The work of editing has been done by the Rev. C. Hargrove, who has ventured to introduce a few modifications in order to render the prayers more suitable for use in our own country and at the present time. These do not, however, interfere in any way with the devotional temper and the strongly personal character of the prayers, qualities which should ensure a ready welcome for the book among all lovers of fine devotional literature.

We have also received from the Book Room at Essex Hall a tasteful reprint of the Rev. R. A. Armstrong's well-known lecture on "Theodore Parker: A Latter-Day Teacher" (2d. net). It appeared originally in a volume on "Latter-Day

Teachers," published in 1881, and it was a happy thought to recall attention to its striking qualities at the present time.

THE National Unitarian Temperance Association has recently published a hymnal for Band of Hope and temperance meetings containing 150 hymns and songs (Book Room, Essex Hall, 3d. net). We welcome this attempt to improve the quality of the words sung at such gatherings. It is of great importance that the words which children learn to associate with religious meetings should be strong and beautiful. The present collection, though it is not free from some of the familiar jingles about "sparkling water," is of far better quality than many of its rivals, and adopts the very sensible plan of including a number of excellent hymns as well as verses dedicated exclusively to temperance.

LITERARY NOTES.

MESSRS. WATTS & Co. have just published in their useful History of Science series "The History of Old Testament Criticism," by Professor Archibald Duff, of the United College, Bradford. Among forthcoming volumes in the same series they announce "The History of New Testament Criticism," by Mr. F. C. Conybeare, and "The History of Anthropology," by Professor A. C. Haddon.

* * *

THE *Westminster Gazette* announces that the death has just occurred of Longfellow's "Village Blacksmith" at the age of seventy-six. He was Thaddeus W. Tyler, of Lynn, near Boston, U.S.A. To his children Mr. Tyler often told of his acquaintance with the poet while he worked at the forge in a Cambridge, Mass., blacksmith's shop. Longfellow showed him the "Village Blacksmith," he said, after he had written it. He was born in Warren, N.H., and went to Boston in 1844. He ran the first engine ever used in the manufacture of shoes, and originated the moulded stiffening for shoes. He and his wife celebrated their golden wedding in 1903.

* * *

MR. THOMAS HARDY celebrated his 70th birthday last week, but he declined the proposal of his literary friends to celebrate the occasion by a dinner, as he dislikes publicity and speech-making. Mr. Hardy has resided for the last twenty-five years, with only brief intervals of absence, near Dorchester, where he was born. He thinks that the great secret of success for a writer is for him to be content with the life which he was leading when he first made his mark, and not to enter into a constantly increasing round of social pleasures and gaieties.

* * *

FRANCIS THOMPSON's essay on Shelley, published last year, is now out of print, and the volume of his "Selected Poems"

is already scarce. A collected edition of his writings in prose and verse, including the essays on the English poets contributed to the *Academy*, is being prepared for publication, though the work will not be ready for some time.

* * *

THE Poetry Society, having abbreviated its name and defined its mission, is aiming at expansion. In addition to the establishment of centres for the purpose of bringing together lovers of poetry, and the development of a latent taste for poetry generally, an attempt has been made in the direction of stimulating the same interest among the older pupils in secondary schools.

Lady Margaret Sackville, who has been succeeded in the presidency of the Society by Lord Coleridge, proposes in the autumn to produce Swinburne's "Duke of Gandia." Sir Ernest Shackleton, one of the vice-presidents and a keen lover of poetry, has promised to lecture on a subject dealing with the influence of poetry on the life of action.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS :—Beaumont and Fletcher, Vol. viii. : Ed., A. R. Waller, M.A. 4s. 6d. net.

MESSRS. T. & T. CLARK :—International Critical Commentary. Book of Chronicles : Edward Lewis Curtis, Ph.D., D.D., and Albert Alonyo Madsen, Ph.D. 12s.

MR. C. W. DANIEL :—The A B C of Social Economy : Alfred Hood. 1s. net.

MR. A. C. FIFIELD :—The Wanderer, and other Poems : Henry Bryan Binns. 1s. net.

MESSRS. HUNTER & LONGHURST :—Religious Beliefs of Scientists : A. H. Tabrum. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON :—The Dead King : Rudyard Kipling. 1s. net.

MR. T. FISHER UNWIN :—The Fourth Gospel in Research and Debate : B. W. Brown, D.D., LL.D. Munich : Henry Rawle Wadleigh. 6s. net.

THE NATIONAL PEACE COUNCIL :—The Peace Year Book.

FOR THE CHILDREN.

ASCENSION DAY AND THE FLOWERS.

THE warm summer sunshine poured down on the flower-covered slopes of the hill-side, and far below, in the valley, the bells were calling people to service. Beyond lay the great lake, its shining waters spread out far and wide, looking now green and now deep purple ; and beyond again the mountains, from which the winter snows had not yet all melted.

* * *

Stella sat up and rubbed her eyes. Where was she ? Where was mother ? What was the music she heard ? Ah, now she remembers ! She had been tired of playing, and had thrown herself down in the grass by mother and begged for a story, and mother had smiled at her, and, though she was sewing so busily, had begun to talk to her. Mother never seemed too busy to talk to her little girl. What was mother telling her ? Stella remembers it was about the bells ringing

for Ascension Day, and mother told her that in England, where Stella's home was, as well as here in the Swiss mountains, many people would be going to church this morning, and then . . . Mother's voice seemed so like the humming of the great bee who was hovering round the flowers.

But now mother must have gone indoors, and Stella rubbed her eyes again, and listened to the bells.

Far, far away they now seemed to be ringing, and now again close to her, but the sweetest, softest peals. And then there came a slight rustling noise through the long grass, as if voices were whispering all together, and then she heard laughter—surely it was laughter—peal after peal of the softest, most musical laughter that Stella had ever heard !

"I do wonder what it all is," said the little one aloud.

"What is it you are wondering at, child of earth ?"

Stella looked up as she sat amongst the meadow grass and flowers, thinking someone had spoken to her, but she could only see a graceful wild columbine bending towards her, and the words were repeated in a clear, soft voice,

"What is it you wish to know ?"

"What the bells are ringing for, and where the little voices and laughter come from," said Stella.

"We flowers are ringing our bells because it is Ascension Day," answered the Columbine, "and we laugh for very happiness in the sweet air and sunshine. It is not only the churches that ring their bells to call men to worship their Maker, but we ring, too, though we are not always heard. Every morning when we awake at the rising of the sun we lift our faces and praise the Lord who made us, and we laugh for joy at all the wonderful beauty of the world, and clap our hands and ring our bells.

"On Sundays, when the church bells ring in the valley, we too, humble flowers though we are, would join in the chorus and show our gladness by lifting bright faces to the Father of all, and by whispering each to his neighbour, 'Ring your bell, ring your bell, it is the Lord's Day.' This morning we said 'It is Ascension Day ; ring your bell, ring your bell, and let your praises ascend to the Father's throne.'"

As the Columbine finished speaking these words, the soft wind shook music from her bells, and the sound was taken up and repeated from flower to flower, from the bright blue meadow-sage and the crimson saintfoin, from the golden globe-flower and the white oxeye daisies, and many others. And all the flowers and the tall grasses seemed to Stella to be saying, as the breeze lightly swayed them, "Father, let our praises ascend to Thy throne !" And once more the fair Columbine flower bent towards the little girl and whispered, "It is only the pure in heart who hear these things."

* * *

"Waken, Stella," said mother gently ; "what a long sleep you have had !"

And Stella told mother about the flowers, and could hardly believe it was all a dream.

[K. F. L.]

MEMORIAL NOTICE.

MISS MIRANDA HILL.

MANY will have learnt last week, with deep regret, of the death of Miss Miranda Hill, late member of the Marylebone Board of Guardians, and founder of the Kyrle Society.

Miranda Hill was the elder daughter of James Hill, of Peterborough and Wisbech, by his marriage with Caroline Southwood Smith, daughter of Dr. Southwood Smith ; the well-known sanitary reformer, who, early in life, ministered in the Unitarian Chapel, St. Mark's, Edinburgh, and at Yeovil, and whose book on "The Divine Government," published early in the nineteenth century, made such a deep impression in England and in the United States. James Hill, an active corn merchant and banker, was a prominent worker in the Free Trade and other reforming movements, and all his daughters inherited an interest in many good causes.

Early in life Miranda Hill came under the influence of Frederick Denison Maurice, and other leaders of the Christian Socialist movement. Through Mr. Maurice's teaching she became a closely attached member of the Church of England, but always combined that attachment with a warm sympathy with people of other denominations, and a willingness to co-operate with them.

For several years Miss Hill, in conjunction with her sisters, conducted a girls' school at 14, Nottingham-place, London, and many of her former pupils look back with affection and gratitude to her inspiring influence.

In 1875 Miss Hill founded the Kyrle Society, named after Pope's Man of Ross. The object of this Society is to cheer the lives of the poor, by beautifying their surroundings, decorating club-rooms and other buildings, introducing music of the highest order into poorer districts, securing, preserving, and planting churchyards and other open spaces. The last of these efforts gave the hint to Lord Meath and his friends which led to the formation of the "Metropolitan Gardens and Boulevards Association."

At a later time Miss Hill was elected to the Marylebone Board of Guardians, on which she served for fifteen years. She gave special attention to the Poor Law schools, and gained the confidence and affection of teachers and children. She took a deep interest in the individual children, starting the boys and girls in healthy and happy surroundings. She watched over, visited, and corresponded with those learning bulb-growing in Scilly, engaged in fishing smacks on the south coast, and boarded out in rural districts in England and Canada. When, this spring, she decided not to stand again for election, her colleagues on the Board of Guardians showed their appreciation of her services by unanimously co-opting her.

We cannot touch here on Miranda Hill's home life. Only those who came within its influence know what it was ; nor can we speak of the sweet companionship and sympathy which for years past has been such a joy and support to her sister Octavia in her large and varied work.

C. E. M.

MEETINGS AND SOCIETIES.

GENERAL BAPTIST ASSEMBLY.

ANNUAL MEETING AT CHICHESTER.

For the first time in the history of the General Baptist Assembly, which covers a period of upwards of two and a-half centuries, the annual gatherings of this oldest of Free Church bodies was held in Chichester on Wednesday and Thursday (June 1 and 2), at the Unitarian Chapel in Eastgate-square.

There was a large attendance of ministers and delegates, including the Rev. T. Lansdown, Mr. S. Carter, and Mr. W. Carter (Billingshurst), the Rev. P. Prime (Brighton), the Rev. J. F. Parmiter (Bessell's Green), the Rev. J. H. Smith (Cheltenham), the Rev. A. J. Marchant, Mrs. Marchant, Mr. G. Bowers and Mr. D. Hanson (Chichester), the Rev. C. A. Ginever and Mrs. Ginever (Dover), the Rev. J. Watmough (Headcorn), the Rev. S. Burrows (Hastings), the Rev. W. Harvey Smith and Miss Muriel Smith (Long Sutton), the Rev. T. Bond, Mrs. Hills, Mr. Bond and Mr. W. Pool (Portsmouth), the Rev. J. A. Brinkworth (Saffron Walden), Mr. W. Walker, J.P. (Trowbridge), the Rev. H. Robinson (Wick, Wales), and Mr. J. Hazell (Winchmore Hill).

There was a service on Wednesday evening, at which the annual Assembly sermon was preached by the Rev. C. A. Ginever, B.A., of Dover, who based his discourse on the text, "And let us not be weary in well doing; for in due season we shall reap if we faint not." Galatians vi. 9. Subsequently a Communion service was conducted by the Rev. A. J. Marchant, of Chichester.

The proceedings on Thursday commenced with a devotional service, conducted by the retiring president, the Rev. T. Bond (Portsmouth), who afterwards introduced the Rev. G. Lansdown (Billingshurst) as the new President.

The President said there was nothing so striking to-day as the newer and intenser spirit which was coming over the human race. In every clime men were now becoming more alive and more deeply earnest in the work of life. Humanity everywhere was awakening and coming to its own. A quickened heart beat among the nations, and the barriers of creed and race and language were being thrust impatiently aside, and men were coming to a realisation of their own essential brotherhood. The selfish age of individualism was dead. A great part of that religious fervour which once sent young men into the ministry, burning with an intense desire to aid the coming of the Kingdom of God, was now being expended outside the Church in multitudinous forms of social service. Active workers were more and more severely leaving the churches alone, while they found their real religious life in going about doing good. What, then, should be the churches' attitude towards this new spirit of the age? Men who were earnest in the work of life, and gave anxious thought and personal service to human problems during the week, did not wish to have these things discussed again from the pulpit on Sunday. The Church should be a place of worship, a Mount of Transfiguration, where men may rise above the haste and press of life and hold sweet converse with the Eternal Goodness. The men in the Christian Church should seek above all things else to be the spiritual healers of the sick souls of men. With healthy souls and a quickened heart-beat, with a brave and courageous outlook upon life, many of the diseases and disorders of the body itself would vanish away.

The business session followed, at which the President welcomed the Rev. J. F. Parmiter (Bessell's Green) and members of other churches, including the Rev. Priestley Prime (Brighton), representing the Provincial As-

sembly. The proceedings concluded with a public meeting in the evening, at which the Mayor of Chichester, Councillor G. M. Turnbull, J.P., presided.

NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

The annual conference of Sunday school teachers (and others interested in the work of Sunday school teaching) of the Non-Subscribing Presbyterian Church of Ireland was held at Moneyrea, co. Down, on Saturday, June 4. The meeting was opened with prayer offered by the Rev. Matthew Watkins, minister-elect, and was presided over by the Moderator, Rev. William Napier, of Clough.

Interesting papers were read by Miss F. Davidson, Windsor Park, Belfast; Mr. J. F. Orr, Comber; Rev. J. Worthington, Mountpottinger. Discussion followed. At the close of the conference the Rev. J. A. Kelly (clerk of the Bangor Presbytery) replied to the vote of thanks to the congregation proposed by the Moderator, and pointed out that they were specially indebted to Mr. Bennett for his generous hospitality.

An adjournment was made to the two schools (old and new), where a large company of over 400 persons sat down to tea. All the various schools and churches were well represented. More interest each year appears to be shown in the annual conference.

Invitations were received from Banbridge, Comber, and First Church, Rosemary-street, Belfast, to hold the conference of 1911. It was decided that the conference be held next year at Banbridge.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE spring conference of the Association was held at Stockton on May 30. There was an afternoon meeting in the church at 3, at which the President of the Association, Rev. A. Hall, M.A., occupied the chair. Rev. C. Hargrove, M.A., was present as a deputation from the British and Foreign Unitarian Association. The Chairman congratulated Mr. Hargrove upon his election as President of the British and Foreign Unitarian Association. Representatives from most of the churches were present. The first part of the afternoon meeting was devoted to a discussion on "The Needs of our Churches." Statements were made or reports read concerning the condition and prospects of all the churches in the Association, and remarks were made thereon by Messrs. W. J. Watson, E. H. Coysh, C. Carter, and Revs. A. Hall, C. Hargrove, S. S. Brettell, W. Wilson, and W. Lindsay. The need of better organisation of the churches was emphasised, and the adoption of the circuit system, wherever possible, was recommended by Rev. C. Hargrove, Mr. Watson and others.

An excellent paper on "The Position and Function of the Church" was then read by Rev. W. H. Lambelle. The Church, he said, is beset with new problems, and is working in the midst of radically changed and changing conditions. It finds on every side competitors that block its way and divert attention from its message and its ministry. It sees a change coming over society—a change in our conceptions of God and Man, a change in our ideas of social responsibility, a change in our thinking in regard to economic values of life. In the midst of this social upheaval what is the Church to do? What is its function? The one distinguishing position of the Church is to lead to the ideal. The Church contributes the supreme element which all other agencies and institutions need in order to accomplish their highest service. The one thing needful comes more from the Church than from any other source. The danger is to-day, as it has been in the past, that men shall forget the

essentials of all successful business, of all harmonious relations between man and man, and of all social happiness and well-being—goodness and beauty and truth—amid the insistent claims of pleasure, ambition, and passion. The Church stands as a warning against that danger. Its one grand function and high commission is to conserve the ideal, and to hold aloft the emblems of a purified humanity.

Rev. W. F. Kennedy opened the discussion. Rev. C. Hargrove said he heartily agreed with the paper. Churches existed to communicate light and life and love to the members, and out of those qualities they would be able to deal with the woes and evils of life.

Revs. A. Hall, W. Lindsay, and Mr. Croasdel also took part in the discussion.

In the evening a public meeting was held in the school-room, presided over by Rev. A. Hall. The absence of the minister of the church at Stockton, Rev. R. H. Maister, owing to illness, was much regretted.

THE UNITARIAN VAN MISSION.

VERY encouraging meetings have been held in each of the districts. The Scotch van from the outset has drawn large crowds, and this week at Stockton the Northern Mission has been attended with what ought to be regarded as the normal success of the vans. London has provided a fairly lively week's work at Peckham, where orthodox opposition has vented itself through brass instruments, and made efforts to shout down the missionaries, and afterwards sent round sandwichmen with placards announcing that the wicked shall be turned into hell. The principal addresses in Peckham were delivered by the Rev. George Carter, and Rev. Lawrence Clare also assisted. Meetings have also been held at Harlesden. On Monday the van will be at Church End, Finchley, and remain there until Wednesday, when it proceeds to Clapham. The Manchester van after the Wilmslow meetings, where the Rev. Fred Hall was assisted by Rev. E. L. H. Thomas with Mr. H. P. Greg as chairman, went on to Patricroft. Here the missionaries were Revs. R. S. Redfern and H. D. Roberts, and Rev. W. McMullan, of Swinton, was out nearly every night helping and speaking. Rev. Neander Anderton took the chair at the opening meeting, and it was hoped as the place is within easy range of several of our chapels that there would be good attendances. The meetings, however, were much smaller than had been anticipated. The site looked promising, but we learned too late that it was regarded as the poorest in the neighbourhood. This fact alone we were assured was sufficient to account for the small audiences. When a move was made to Walkden an improvement was manifest, and the same missionaries were pleased with the better results. The best meetings of the week have undoubtedly been those at Stockton-on-Tees, conducted by Rev. H. Bodell Smith. The minister at Stockton, Rev. R. H. Maister, unfortunately was too ill to take part, but his people have assisted, and it is to be supposed that the meetings have done much good. We have a fine report, too, from Rev. W. H. Lambelle as to the helpfulness of the Middlesbrough meetings, which were conducted by Rev. A. Hall, of Newcastle. On the last night of the Mission the week's work was summed up by Mr. Lambelle, and after questions the audience formed into two or three groups and, despite heavy rain, they stood for over an hour discussing the matters dealt with. Mr. Lambelle says that the interest awakened by the Mission is so great, and the desire for knowledge so earnest, that he has resolved to speak in the open air and on the same ground for one night each week this summer. The missions for the coming week are as follows: Northern, Darlington, till Wednesday; Barnard Castle, Thursday;

Southern, Finchley and Clapham on Thursday; Lancashire and Yorkshire, Farnworth, Moss Gate, near Bolton, and on Thursday, Radcliffe. Pulpit announcements of the meetings for each week are sent to the churches nearest to the meeting places.

THE LIBERAL CHRISTIAN LEAGUE.

MR. ROBERT STEWART, the secretary, writes:—

"I have been asked to announce that an Open-Air Fortnight for young men, under the joint auspices of the Alpha Union and the Liberal Christian League, will be held in the Cloisters, Letchworth, from July 2 to 16. The principal topic for consideration will be 'What is the Permanent Core of the Christian Gospel?' The meetings will be quite informal, and, among others, the Rev. T. Rhondda Williams, the Rev. J. Bruce Wallace, M.A., Dr. W. E. Orchard, and the Rev. Jabez R. Ackroyd will be present during part of the time. Young men who wish to take part in this summer outing are invited to communicate with me at King's Weigh House, Thomas-street, Grosvenor-square, W. The sleeping accommodation will be under shelter and practically in the open air, and none are invited to take part who are not prepared to live simply when there. I particularly want to draw the attention of those who have applied to me for work as pioneer preachers, and I hope that some of them will take advantage of the proposal. It will be a splendid opportunity for candidates for this kind of work to meet one another and compare notes. The inclusive terms per week are 15s., and visitors bringing tents can pitch them in the cloister grounds."

THE CHRIST OF SPIRITUAL EXPERIENCE.

THE Rev. T. Rhondda Williams presided at the recent conference of the Liberal Christian League at King's Weigh House, when Dr. K. C. Anderson read a paper on "The Christ of Spiritual Experience."

Mr. Williams said he owed more to Dr. Anderson than to any other man, and that he looked up to him as his spiritual father. Dr. Anderson had always been a spiritual force in his life, but especially within the last few years. Two avenues had been worked for all their worth—orthodoxy and rational Liberalism in religion. Rational Liberalism had shattered the framework of orthodoxy, and no man could put it together again. But rational Liberalism did not feed the human soul sufficiently, and therefore from among the rational Liberals were arising prophets of a new era of spiritual fervour, who had seen the limitations of rational Liberalism. Dr. Anderson was one of these prophets. The emphasis he was laying upon spiritual religion was entirely the right emphasis. Some opinions might attend his presentation of spiritual religion with which they differed, but the emphasis was on the right place. He hoped that the result of the discussion concerning the origins of Christianity would be to show that, valuable as history was, it was not upon history that we were living, but upon something which was making history all the time, and which would make the future ever new.

An interesting discussion followed, which was opened by Mr. Capleton (Islington), who said that he was in entire agreement with Dr. Anderson, but he suggested that the word "God" should be substituted for "Christ" in describing spiritual experience. This experience was enjoyed by those who knew nothing about the historical Jesus. It was evident from the beautiful writings of Akhnaton, the Egyptian ruler, who lived 1,200 years before Christ, that he had very deeply experienced God in his life.

Dr. Anderson replied that he was not at all interested in names: "I am not concerned with what you call this spiritual experience. Some people call it God and some Christ."

THE PEACE CONGRESS.

THE Sixth National Peace Congress will meet at Leicester on June 13, 14, and 15, under the Presidency of the Rt. Hon. Lord Weardale.

The speakers will be the Rt. Hon. J. E. Ellis, M.P., Mr. J. Allen Baker, M.P., Mr. J. Ramsay Macdonald, M.P., Mr. E. Crawshaw-Williams, M.P., Sir Thomas Barclay, M.P., and many others. On Monday, 13th, there will be a big public meeting in the Temperance Hall, and on Tuesday, 14th, the Mayor of Leicester will hold a reception.

Delegates, of whom several hundreds are expected, are coming from every kind of organisation—religious, social, political. The Labour Party and Trade Unions will be well represented, and also the Churches, ethical societies, peace societies, Catholic and Protestant organisations, &c.

Amongst the subjects for discussion are:—The Limitation of Armaments, capture of Private Property in Naval Warfare, War Scares, Militarism in the Schools, the Progress of Arbitration, Methods of Propaganda, Conscription, European Federation, Subject Races, &c.

THE SOCIAL MOVEMENT.

THE Workers' Educational Association, besides the admirable work for which it is directly responsible, has performed an extremely useful function in inducing educational and other authorities to initiate and foster efforts for the higher education of working people. At the suggestion, we understand, of the W.E.A., a joint committee of representatives of London University and of labour organisations was formed in July, 1909, for the purpose of providing University teaching for working people in Industrial History, Political Economy and Sociology, by means of tutorial classes established in various centres throughout London. This joint committee has just arranged a course of lectures by Canon J. H. B. Masterman on the "History of London," of similar type to the extraordinarily successful series arranged by the W.E.A. in the Gallery of the House of Lords. The former have been delivered at the old London University, Burlington-gardens, now the headquarters of the Civil Service Commissioners, on May 21, 28, June 4, with a fourth to-day, June 11. Appropriately enough the chair at the first lecture was taken by Dr. Miers, the Principal of London University, who in the course of his opening remarks referred to the fact that he was a great-grandson of Francis Place, who helped to found the University, and added: "If I can in any way help this movement I feel I shall be paying the best tribute to his memory."

* * *

Apart from the personality of the accomplished lecturer who delivered them, and their intrinsic interest and value, which need no commendation from us, the lectures were noteworthy for another reason. It is a matter for extreme gratification that an audience of 1,200, of whom at least 95 per cent. belonged to the working classes, and which increased rather than diminished as the course proceeded, was willing to give up its Saturday afternoons in delightful summer weather to instructive lectures far above the pass standard at a University. Four o'clock was the time advertised for beginning, but by 3.30 a large number had already taken

their places, and the lecturer found awaiting him at the time appointed an expectant audience of grey-haired men (and women), some quite venerable in appearance, yet not too old to learn, of men and women in the prime of a life of toil, and, most hopeful sign of all, of lads and lasses not yet out of their teens; and all of these eager, attentive and alert. Canon Masterman's opening words, "Fellow-students," set the keynote for what was to follow, and kept him *en rapport* with his hearers from first to last. At the close of each lecture he was plied with a number of questions which could only have been put by people who were themselves serious students and who had closely followed all that he had said.

* * *

We are glad to note that Mr. Fisher Unwin has re-issued in a cheap 2s. 6d. edition, with a new preface, "The Socialist Movement in England." The writer, who is known to the literary world as Brougham Villiers, gives an admirably clear and fair account of the historical evolution of socialism as we know it in England to-day, concluding with some chapters suggestive of what in his view the socialist movement ought to do in the future. The standpoint and method of the book appear in the preface to the earlier edition: "I have endeavoured to defend the central aim of Socialism, a society founded on brotherhood and co-operation, while advocating the utmost freedom in methods." Though writing with this avowed intention, the author has a shrewd eye for the weaknesses of the Labour and Socialist movement, which he criticises with much force and knowledge. The result is a volume which is quite the best historical survey of the British movement which has yet appeared in English.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Barnard Castle: Newgate-street Church.—

Services were held in this church afternoon and evening on Friday, May 29, when the Rev. W. F. Kennedy, late of New Zealand, was cordially welcomed to the pastorate. The Rev. Alfred Hall, the President of the Northumberland and Durham Unitarian Association, delivered an informal charge to the people, and paid a special tribute to Mr. Kennedy. The Rev. J. C. Street, who, in conjunction with Dr. Estlin Carpenter, opened this church forty years ago, gave the charge to the pastor-elect. He said that he himself was an old soldier in the cause of God and man, and for 56 years he had reverently worn the armour. From the heights of this experience and from the story of life's battle he was speaking on the high thought of personal consecration to the ministry. No man was worthy of a place in this world who was not a thinker. He had had to study, for God's knowledge was infinite, while his own knowledge was small. The Rev. W. F. Kennedy thanked Mr. Street for his warm welcome and address, and Mr. Ambrose Morton then welcomed the new minister on behalf of the church and congregation. In the evening Mr. Street presided over a public meeting held in the church, among the speakers being the Rev. C. E. Everitt (Congregationalist), who delivered an admirable speech. The church was built in memory of the late Mr. George Brown, barrister-at-law, and Mr. A. Morton and Mrs. Raine, who were present

on May 29, also attended the opening services forty years ago.

Birmingham Domestic Mission, Lower Fazeley-street.—The subscribers have invited the Rev. Charles Thrift, of Ballyhemlin, co. Down, to be missionary in succession to the Rev. T. Pipe, who is resigning on account of failing health. Mr. Thrift has accepted the invitation and expects to be able to enter upon his new duties in July.

Bridgend.—On Sunday evening last the annual flower service was held, when the Sunday school, under the able leadership of Mr. Thomas Jones, Council schools (Caerfoel), rendered a flower service entitled, "Summer Roses." This being the first function of the kind held in the chapel since its complete renovation, the vastly improved sitting arrangements and accommodation were duly appreciated.

Deal.—It is proposed, with the help of the trustees, to hold a series of services at the Unitarian Christian Church, High-street, during the Sundays in August, if suitable arrangements can be made. Ministers who are likely to be in the neighbourhood, or might be willing to combine a holiday at Deal with responsibility for the services, are invited to communicate at once with the Rev. W. H. Drummond, 23, Cannon-place, Hampstead.

London: Newington Green.—We have great pleasure in congratulating one of our honoured veterans, Mr. F. W. Turner, who celebrated his golden wedding on Tuesday last, when he and Mrs. Turner welcomed a large gathering of their children, their children's children, relatives and friends at their home at Stoke Newington. It is more than fifty years since Mr. Turner became superintendent of the Newington Green Sunday School, and we rejoice to know that he has ever since and still is taking a most active part in the work of the school and of the congregation. Among the many letters of congratulation was one signed by all the teachers, a large number of the elder scholars, and by parents who had themselves been scholars in times past. Mrs. Turner, who is the daughter of the late Andrew Pritchard, is the sister of the late Miss Marian Pritchard, and may claim to be the oldest member of the congregation of Newington Green church.

London: Stratford.—On May 28 and 30, a "May Fair and Sale of Work" was held in the school-room adjoining the church. The "May Fair" was organised with a view to raising funds towards a sum of £300 needed for the following purposes, viz.: (1) To supplement the church funds; (2) to provide more effective heating apparatus for the church and school-room, and better lighting; (3) to purchase new hymn books and Bibles for the church and school, and (4) to furnish and equip the three new class-rooms to be opened in the autumn. On the first day the chair was taken by Mr. C. F. Pearson, the fair being declared open by Mr. H. G. Chancellor, M.P. On the second day the Rev. J. Arthur Pearson occupied the chair, and the sale was opened by Mrs. C. Aspland Jones. References were made to the growth of institutional work in connection with the church and to the need of the better equipment of the premises. The improvements for which funds were being raised were essential in order that the work might go forward. The total amount realised by the sale and by subscriptions was about £160.

Manchester: Pendleton.—The Rev. R. Nichol Cross, M.A., minister of Pendleton Unitarian Free Church, was on Monday last married, in his own church, to Nellie, daughter of Mr. Thomas Reeves, The Hermitage, Ravenscourt Park, London. The Rev. N. Anderton, B.A., Monton, officiated.

Newton Abbot.—We understand that the Rev. F. Allen has accepted an invitation to become minister of the Free Christian Church, and that he will begin his ministry in August.

North Lancashire and Westmorland Unitarian Association.—A united gathering of the churches of this Association was held at Lancaster last Saturday. There was a very satisfactory attendance of friends from Ansdell, Chorley, Kendal, and Preston. There was a large attendance at the Conference at 3 o'clock when papers were read by Rev. W. T. Bushrod on "The Sunday School Objective," and Mr. Carter, of Lancaster, on "Church Music." The chair was taken by the president, the Rev. Charles Travers. The discussion was interesting and vigorous. After tea his Worship the Mayor of Lancaster kindly received the party at the new Town Hall, given by Lord Ashton, and escorted them round, and an organ recital was given. The Rev. J. Channing Pollard proposed and the Rev. C. Travers seconded a vote of thanks, which was carried with acclamation, to the Mayor for his kindness, to which his Worship responded, expressing his pleasure at the opportunity given to him to meet the Unitarians of the district.

Provincial Assembly of Non-Subscribing Churches of London and South-Eastern Counties.—At a meeting of the committee held on Wednesday last, a letter from the Rev. F. Allen resigning his position as secretary to the Assembly owing to his approaching removal from London was read by the chairman. A resolution accepting the resignation, and expressing to Mr. Allen the gratitude of the committee for his services during the long period of nineteen years, was carried unanimously, and Mr. Allen suitably replied.

Wakefield: Westgate Unitarian Chapel.—A successful choir festival was held on Sunday, May 29, when the preacher for the day was Mrs. W. T. Davies, M.A. The sermon in the morning was on "Enthusiasm," and in the evening Mrs. Davies preached to a large congregation on the words, "Choose ye this day whom ye will serve."

NOTES AND JOTTINGS.

WE have received from a correspondent a detailed description of a "beauty-spot" in which he has gone to reside, and to which he wishes to welcome a select group of kindred spirits without at once revealing its whereabouts, and inviting an invasion by the "tripper." The writer explains that in the heart of this earthly paradise is a very ancient, very quaint, very tiny, and very, very respectable town which consists of one main street and a few alleys. The street is one of the most picturesque in England; but the most striking feature of the little town is its beautiful old church, with a famous steeple. In striking contrast to this is another religious edifice known as the Old Meeting House. It is a plain, square building, with red-tiled roof and walls. The front is covered with ivy. The interior has a beauty of its own; it has huge oaken pillars and cross beams, and a fine old oak pulpit. It is one of the old English Presbyterian Meeting Houses.

"QUITE a number of new houses have been built of late," our correspondent continues. "Two in particular interest me; they are roomy cottages with black-and-white gables, quite artistic in appearance, and they are novelties in their way, for they have been most ingeniously constructed. The architect's idea is that there are cultured people of modest means who will be glad to fly to our Beauty Spot if they can find there pleasantly situated, tasteful dwellings, so carefully appointed that the domestic service problem is reduced to a minimum. I trust these anticipations may be realised. The cottages are quite convenient to the Old Meeting House. But remember, we only want a very few people, and these very select. We are far from the madding crowd, and may a merciful Provi-

dence keep the madding crowd far from us." Perhaps if some of our readers were to identify this earthly paradise with Tenterden they would not be far wrong. We fear that the church steeple has betrayed the secret.

SCHUMANN, whose centenary has been referred to at some length by the musical critics this week, was born on June 8, 1810, and, like many other men of genius, he was brought up for the law. He began his life as a composer comparatively late, and certainly up to his twentieth year he had not discovered what a great gift he possessed, for at that age he writes diffidently to his mother, who was not musical herself, "Now and then I discover that I have imagination, and perhaps a turn for creating things for myself."

"SCHUMANN," says the *Manchester Guardian*, in a discriminating article, "is the first musician who found his greatness through books and poetry. His life began in a bookshop, and though it is true he was always something more than a literary man with a taste for music, he was for long enough a great creative musician without knowing it. . . . He reversed the ordinary course of development. His predecessors came to life through music, Schuman to music through life." He was almost the first of musical journalists, and it seems clear that his editorship of the *Neue Zeitschrift für Musik*, far from curtailing his creative work, stimulated him to greater activity than his dreamy and nervous temperament would have permitted, if he had not had the spur of this weekly enterprise to rouse him from his indolence.

THE Hon. W. J. Bryan, addressing the members of the Bristol Peace Society last week, said that all the great forces of the world were working towards peace. The more intelligent a man was the more clearly did he comprehend that you could not settle a question of morals by muscle, and that you could not settle ethics by force. The world was making progress in ethics as well as in intelligence, and in the study of the science of government. There was more altruism in the world to-day than ever before. He believed the Hague Tribunal was going to increase constantly in its power and influence, and that we should reach a time when the settlement of questions by war would seem as strange as the settling of questions some centuries ago by wager of battle.

THE hall of the Stationers' Company, where Mr. Roosevelt was invited to meet a number of journalists, on Monday, contains much treasure in the way of plate and books. The first Charter granted to the Company, says the *Daily News*, came from Queen Mary, who was naturally anxious to suppress many of the books and publications that fulminated against her marriage with Philip of Spain. But, although its literary associations are so many, the hall has been turned to other uses. While St. Martin's, Ludgate, was being repaired, it was used as a parish church. Lotteries were frequently drawn there, funerals took place there, and in 1745 the Surgeons' Company were allowed to use the hall on "condition that no dissections were made therein." The only sort of carving the Stationers would tolerate was that at their banquets.

THE Italian Premier, Signor Luzzatti, made a striking and provocative comparison between the political ideals of the Latin and the Anglo-Saxon peoples in the Italian Chamber recently. The Latin races, he said, defined liberty as the defending of one's own ideas and the respecting of those of others. For the Anglo-Saxons, on the other hand, liberty too often meant freedom to combat the ideas of others; or, in other words, to get one's own way. The Latin ideal, the Premier declared, led to a

democracy; the Anglo-Saxon to demagoguery and tyranny. Italy, he hoped, would choose democracy, for real liberty meant the triumph of the truth, while violence always brought ruin to the cause for which it was exercised.

THE Ekoi, a people of Southern Nigeria, who live to the north and north-west of Calabar, although they inhabit "a land full of mystery and terror," have some quaint and beautiful beliefs. According to Mr. P. A. Talbot, who has been lecturing on the subject before the Royal Geographical Society, one charming superstition forbids all quarrelling in a house where there are little children. The latter, so they say, love sweet words, kind looks, and gentle voices, and if these are not to be found in the family into which they have reincarnated, they will close their eyes and forsake the earth, till a chance offers to return again amid less quarrelsome surroundings.

THE result of the plebiscite organised by the Swedish temperance societies on the question of total and permanent prohibition in Sweden is overwhelmingly in favour of prohibition. The movement arose out of the general strike last year, and the temperance bodies quickly turned to advantage this further minimising of the drink traffic. Every man and woman was entitled to vote, and the figures were: For prohibition, 1,845,249, or 54 per cent. of the population; against, 16,471. In the province of Jonkoping 81 per cent. of the people voted for prohibition, while in Stockholm the percentage was 43.

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The Summer Session of the British Schools of Commerce and Journalism is now beginning, and all fees which are paid before the end of June will be subject to a discount of 20 per cent. The School remains open right through the summer, and in the case of students who must take a holiday, arrangements can be made for continuing the instruction through the post whilst absent from tuition.

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